

The APPLICATION

Of a proper REMEDY for an Effectual CURE

Of Popery and other Divisions in this Nation;

WITH

A Charge of *Treason, Heresy and Schism* against the
Roman Catholick Missioners.



For the Consideration both of Church and State and all Sincere Christians;

I Have already in one Paper briefly shew'd, *The most proper and effectual Expedient to secure this Nation against all Counsels and Attempts of any Papal Faction for the future*: And in another propos'd in general, *The proper and most effectual Cure of Popery*. I propos'd it only in general, because I thought the Particulars more proper to be consider'd by such as are in Authority, if they thought fit to take notice of it, first, than to be expos'd to publick view till that was done. But as loud a Cry as we lately had against Popery, no such matter has at all been enquir'd after, tho there has been much more reason for it since than there was then, if I be not much misinform'd. So that it seems the Pretence of the Growth of Popery is us'd by some only as a *Mystery in Politicks*, to manage the People, as they think fit, for their own Designs. It is an old *English Proverb*, That Honesty is the best Policy, and I'm well assur'd much more true than old, or believ'd by our new Politicians. But the Policies which have been us'd on both sides, for and against Popery, have been so wicked and scandalous, as hath been the greatest Temptation of any, to many who have been privy to the Secrets of them, to turn Atheists, or Deists and Apostates.

Very wicked and treacherous were the secret Politicks and Practices which were us'd against the late King James, both to keep him from the Throne, and after he was settled in it, to cast him out, but I hope there are few now living who were concern'd in or privy to them. But the wise Sovereign and supreme Governor of the Universe was pleas'd to suffer him to fall into the hands of wicked Men, such as he frequently useth for the Instruments of his righteous Judgments, for most just and righteous Causes, no doubt, tho' we short-sighted Mortals cannot comprehend all. But the Imprecations of his Grandfather, and his own Endeavours for the Restitution of Popery in this Nation,

Nation, which Almighty God had so admirably cast out and kept out, may reasonably be believ'd to come into the Account, and he who removeth Kings and setteth up Kings, will probably keep out All who continue in the same mind, without endeavouring the Restitution of true Primitive Catholick Religion. Nor is it unreasonable in him to permit a Religion maintain'd by Perjury to be cast out by Treachery, as is that of our Missioners.

In the Paper I last mention'd I have noted the true Reason *why all the Means hitherto us'd have been no more effectual*; because they have been too violent and unnatural, and not so skilfully apply'd as they ought to have been. Violent Medicines, I confess, if duly corrected, are often most effectual. The Severity of the Laws against Priests and Jesuits, might be no more than reasonable when they were enacted, and yet the strict Execution of them now may be unreasonable; which the Parliament, which made the last Act against them seems to have been sensible of; and yet I conceive it in her Majesty's Power to improve that Correction so as may be more effectual.

It was long before that I began to write against some things, which I observ'd amiss in the Church of *England*, and some other Parties; but it is more than four years since I had *just Occasion to complain* of the unjustifiable Dealings of some of the Roman Catholick Missioners. But I was so favourable to them, that what I then printed, *The Letter to a Missioner*, was never publish'd, or put into any other Booksellers hands, but of their own Communion. And when I had *another Occasion*, by a foul treacherous Act of one of more than ordinary Reputation amongst them, I did not so much as print, till I found he had so bewitched or enchanted one whom he had deceiv'd and seduc'd, as not to hear any Reason, and much less to return any Answer; tho afterwards, upon a special Occasion, a *Letter* was written under his Inspection, all *disingenuous*, but the two principal matters, one a most notable *Equivocation*, and the other as *notorious a Falshood*, and yet all offer'd to be sworn in any Court in *England*; a remarkable instance of the Work they do, and how well they instruct their Profelytes in the Roman Catholick Religion; and that it is not so much misrepresented as he hath endeavour'd to make People believe. Then I thought it time, when no Reason could be heard, to let the World see what unreasonable Creatures they are, and to publish my *True Account of the Unaccountable Dealings* of some Roman Catholick Missioners. I would not charge them All in general, till I found none of them all would answer, and yet they went on in deceiving the People. And then I printed *The Case of the Roman Catholick Missioners*, and sent it to Bishop Gifford, as I had done the other before, but conceal'd his Name, till now that it hath pleas'd God to bring him to a Publick Hearing, and thereby given a *fair Occasion* to bring the Merits of the Cause to a just and necessary Determination. I hop'd to have provok'd a foreign Bishop to some Answer to some of these things, by what is intitul'd, *The Wonder of the Bishop of Meaux consider'd*; but he being since dead, that is past hopes. But it hath pleas'd God to give me another *fair Occasion* to lay the matter before some of the foreign Ministers, the Honourable Envoys for the King of Portugal and for the Great Duke of Tuscany, in my *Vindication of Christianity from the Scandals of Popery*, and the *Preface to them*. The *Spirit of a Roman Catholick Missioner* was even extorted from me, by one who would needs not only have my Answer to his Questions, but that what past between us should be commu-

communicated to the whole Family ; so confident was he of making us all his Profelytes. And yet at last, when I went to send to him, as I did before, I could not, nor have I heard from him since, tho I believe he has long before now receiv'd what is in print, and will consider better of it. This may be of use, to shew by what Instruments and Means the Work of the Papal Faction is promoted amongst us. But nothing has yet been so likely to bring the matter to some *considerable Determination*, as what it hath pleas'd God hath now at last happen'd, by the late Apprehension of *three Missioners*, and Bishop Gifford among the rest, a Person most chargeable of himself, being *Vicarius Apostolicus*, the Popes sworn Servant, and most proper for me to charge with Treason, Heresy and Schism, being oblig'd thereunto upon my Fidelity to God in the noble Service I am engag'd in, and now more particularly upon this Occasion ; for otherwise, God knows, I have not the least Ill-will against him, or Resentment of any Injury, or Refusal of Right to me by him ; but really much Kindness for him, and shall be ready to serve him to the best of my Power.

I have always dealt sincerely with them all, tho resolv'd never to yield to any thing of Disservice to the Truth, the true Catholick Church, or to the Rights or Privileges of the particular Church of *England* ; but have acted for them, so far as they had Truth and Equity on their side, as far as any Man ; and may very well say, they never had a more faithful Friend, nor ever was any more unworthily dealt with by some of them. But it is the Service of God, the Service of my Country, and of the whole true Holy Catholick Church, and their own too, as I hope they will in time understand, that I am engag'd in and concern'd for. Nor did I thrust my self into the Service, but was fairly led into it, and from Step to Step only follow'd the Occasions offer'd, or rather a secret Divine Conduct, which excited and engag'd me by such Occasions one after another, in the Prosecution of it. And therein I have proceeded accordingly, with such deliberation and consideration, as not to expose any farther than themselves made it necessary for me. And now under this Conduct is this matter of so great publick concern fairly brought to a publick Determination, if both State, and Church too, be not wanting to themselves, and to their Duty to God, and to the People and Peace of this Nation.

But this is but part of that *Divine Conduct*, by which this Work hath been brought to this Maturity. I have reason to believe it is a Work of at least 40 years *Preparation*, as to my part in it, and of twelve years continual *Motion and Progress* to my knowledg, but all along promoted by several *Steps unforeseen* to any Mortal, and yet brought at last to that *Evidence and Demonstration of a Divine Attestation*, as no Party in the Nation (to extend it no farther) can produce ; especially if it be consider'd intire and compleat ; and to the most *Natural, Effectual and Necessary Cure*, not only of *Popery*, but of all our *Divisions*, if the *Remedy* be but duly apply'd, and not ungratefully neglected. The *Divine Attestation* I have more than once declar'd already in print, in the Conclusion of that, intitul'd *Achan and Elymas*, pag. 12. *True Acc.* p. 60. *Vind.* p. 31, 32.

In order to the *Application of the Remedy* two things are to be consider'd :

1. The *different Interests* of the Laity, and of the Missioners.
2. The *different Dispo-*

Dispositions of the Missioners themselves. The Missioners here depend wholly upon the Laity for their Maintenance; but the Laity would have no dependance upon them, if they may be otherwise accommodated to their Satisfaction. So that if any *Provision* can be made, whereby they may have no need of the Missioners, that in time would produce a perfect Cure. But if first they can be *convinc'd*, that the Roman Catholick Missioners are no true Catholics, but Schismatics and Hereticks, and such a Provision besides be made for them that they can have no just Exception to, that will make a Compleat, Easy and Speedy Cure. And such a *compleat, easy and speedy Cure*, hath that secret Divine Conduct before-mention'd at last provided for us, now ready for Application.

The *Conviction* is already prepar'd, and needs nothing more but a *Publick Solemn Manifestation*. And for that the same Providential Conduct hath given us as fair an Occasion as need to be, by the unexpected Apprehension of Bishop Gifford. The *Writings of private Persons*, tho never so convincing, effect little, while they who most need, are restrain'd from reading and considering them; and abus'd besides with a false Pretence, that they do not answer, because they dare not; whereas it is in truth, because they cannot. But if such a man as Bishop Gifford, not only have reasonable *Time*, and what *Assistance* he can in reason desire; but moreover be *permitted* and *requir'd* to return a plain Answer, the Truth will appear and be manifest to the World. And for this Service is the following *Charge of Treason against the Roman Catholick Missioners* prepar'd, with the like Charge of *Heresy and Schism*. So that there is proper matter for the Cognizance both of the Civil Courts, and of the Convocation to judg and Censure, and make all as Publick as may be.

And the other part also of this Cure is likewise provided already by the same Divine Conduct; so that there is nothing wanting, but what I may call Application by the State, *viz.* a little *Specimen* of what is so truly Catholick by that Divine Conduct into all necessary Truth, in all matters, whether of Faith, or of Worship, Liturgy, Discipline or Practice, and true Catholick Communion, as none of the contending Parties have been able to gainsay or resist, but by such indirect Means, as make the Truth the more Illustrious, and the Perverseness of the Opposers the more Apparent; and the Conviction in this Case, is by such Judgment as the Church of *England* has appeal'd to, and none pretending to be Catholick can for shame refuse, and such Catholick Means as have been generally approv'd in all Ages. Nor is more requisite for Application by the State, than Liberty to use an *unexceptionable Liturgy* already compos'd and in use in private, in any publick Church or Chappel, with Consent of the Bishop and of the Incumbent or Curate. And for the *Missioners*, what is hereafter mention'd in the Charge, concerning the Rights of all National Churches, will sufficiently *distinguish their Dispositions*, whether English Real Catholics, or Roman Factionous Catholics; and they may very well and justly be treated accordingly.



A Charge of Treason

Against the Roman Catholick Missioners in England,

Proving them Traitors,

Both against the Kingdom of England,

By Laws Antecedent to the Statutes against Priests and Jesuits,

And against the Kingdom of Christ,

By acting for a *Faction*, which assumes a *Royal Authority* in that Kingdom, without any Commission;

To the Disturbance of the Peace, and tending to the Confusion, and Dissolution of it;

And Hereticks and Schismaticks besides.

For the Service both of Church and State, that they may be brought by Publick Authority to give a Reason of their Belief and Practice, whom no Writings of private Persons can prevail with either by Scripture or Reason to do it.

THIS Charge is very Great, but the Case is so plain and easy, that it needs no long Discourse to prove it. It is known to all Lawyers, that to Aid or Assist the Enemies of this Kingdom is Treason, by the Laws antecedent to the Statutes made against Priests and Jesuits. And that the Pope and his Court and Council, and their Agents are declar'd Enemies to this Kingdom, is evident beyond all question, by Publick Acts on both sides, by Excommunications of this Kingdom by them, and by divers Acts of Parliament of this Kingdom against them. So that, if it appear, that these Missioners are Agents for the Pope and his Party, they are Traitors to this Kingdom: And to make that appear very plainly, nothing more is necessary than to take off the Cover of their Treachery and Treason, which is only a Pretence of being Catholick Missioners for Christ, our Lord; for otherwise the very Mission, it prov'd, would be Evidence sufficient of it self. And this will be done effectually, by proving them no true Ministers of Christ in fact, but mere Agents for a Party of Traitors in his Kingdom. And if this be proved, which is the only matter of Fact, all the rest, which is matter of Law, is clear,

clear, and belongs to the Judges to determine: So that there are only two things to be prov'd,

1. That the Party, whose Agents they are, are a Party of Traitors in the Kingdom of Christ.

2. That the Missioners are in fact no true Ministers of Christ, in their Business here, but Agents for that Party.

1. As to the first, *this Party, or Papal Faction, are Guilty of Treason* in the Kingdom of Christ by so many several Acts, as would make a large Discourse to note all the Particulars. But that is as needless as it would be tedious, since one or two of the Principal are of so high a nature, that the Proofs of them will be sufficient without taking notice of any more. My Proofs therefore against them shall be only of these two or three things.

1. That they have *assum'd a Power* to alter the very Foundation of Christ's Kingdom, perverted the Gospel of Christ, and introduc'd Another Gospel, by *Addition* of divers other *Articles* to the Common Christian Faith, and *declaring them necessary to Salvation*. And this they have done, not only without any Authority of Christ or his Apostles, but contrary to the Sacred Scriptures, the Judgment of the Antient Christians, the Decrees of General Councils, the Antient Catholick Rule of Apostolick Tradition, approv'd by learned and judicious Persons of all Ages and Parties even to this day. And the Proof of the matter of Fact is very easy, being very plain and full, and yet very short, in the Profession of Faith of *Pius IV.* commonly printed with the Decrees and Canons of the Council of *Trent*. And to this Profession they make People swear, tho in so doing they swear to a Lie, and to Heresy in matters of Salvation. So that in effect, the Missioners and Proselytes, who take this *Oath*, are sworn and forsworn Enemies to this Kingdom, and *Hereticks* besides, a matter proper to be consider'd by the *Convocation*.

2. They have presum'd to make these *Articles Terms of Communion*, and of Admission into the Catholick Church, as they pretend their Communion, and that only to be, and out of which there is no Salvation. And this they have presum'd to do, not only without any Authority of Christ and his Apostles, but even contrary to his own Practice and declar'd Judgment, *Mark 9. 39.* and *Mat. 23. 13.* and to the Practice of all the Apostles, as may be seen in all the Converts made by them in all places; so that it is both *Schismatical* and *Treasonable* in the Kingdom of Christ. And the Proof of it may be both by the Forms publish'd in the *Missionarium* and other Books, and by the Testimony of such as have been acquainted with the Practice.

3. All these things are manifestly for the *Advancement of the Papacy*, and as manifestly to the *Disservice of Christ*, by obstructing the *Enlargement* of his Kingdom, and raising *Disturbance* in it, and increasing the *Scandals*, which have reasonably been believ'd the Occasions of turning away the Hearts of many, and tempting them to turn *Deists, Infidels and Apostates*; which is a high Crime, but not so easy to be prov'd by positive Proof, as evident in it self, and reasonable to be believ'd, and therefore must be left to the *Conscience* of such as are concern'd to judg of it.

These things have been alledg'd against them in print, above a Twelvemonth since, and some of them some years since, and yet none of their Agents have yet appear'd to justify or excuse them. *Vid. True Account, p. 26. & 17.*

2. And

II. And as to the *Missioners*, their Conviction, that they are no *Catholick* Missioners and Ministers of Christ, is very easy; for 1. *There is no Work for Christ* for such as they are to do: For the Nation is Christian already, all baptiz'd into the Christian Faith, and instructed in the Precepts of the Gospel. So that their Work here is only to unhinge them from this only *True Foundation* of Jesus Christ, 1 Cor. 3. 11. and set up *Another Gospel*, and set them up on a *False Bottom* of Presumption upon Security, in the most corrupt part of the whole Catholick Church. *vid. Joh. 14. 6. 17. 3.*

2. And as this is all they have to do, the true Foundation being laid to their hands, so it is very manifest that this is all *that they really do do*; for there are none of their Communion here exceeding in any degree of Christian Virtue, others who are not: And for the Generality, they have amongst them as wicked and debauched as any, and many of the rest as mere Formalists as any.

3. And by what is said already, it is apparent, that their *special Business* for which they are sent, is to seduce and engage People into that Party; which is nothing at all for the Service of Christ, tho' that be the Pretence, but only of the Party.

4. Their *Zeal for this Faction* and the pretended *Infallibility* of it, is such, that they make no scruple blasphemously to charge our Saviour himself with Ignorance and Imposture if it be not so, and to bring the Doctrine of the Holy Trinity into question, to maintain their *Transubstantiation*.

5. And being *Conscious* that their Cause is utterly indefensible by the *Antient Rule* of Catholick Doctrine and Practice, which was all along admitted on both sides before, they have at last, in our time, not daring avowedly to reject that true Catholick and most Reasonable Rule, craftily invented and substituted another to illude and evade it, which they call *The Living Voice of the Church*, that is, of the present Age, utterly inconsistent with that Rule. And because that would not yet serve their turn, they Unchurch all others but their own Communion, as the *Donatists* did heretofore, to avoid their Testimony against themselves: Which is as palpable *Factions Knavery* as can be.

6. And their *Obstinacy* in proceeding in this work against Conscience, and such Conviction as they are not able to answer, is very remarkable to this purpose; one of their principal Writers having long since been charg'd in print with these matters very briefly, and neither he, nor any of the rest, tho' all are concern'd, and divers have endeavour'd it, have been able to return any Answer to their own Satisfaction, in as much time as serv'd him to write one famous Book and four Vindications, against some of the greatest men of the Church of England. *vid. Vindica. p. 19.*

7. The *indirect Means* they commonly use, by Application, not so much to the Judgment of Considerate Persons, as to the Affections of Devout People, raising *strong Apprehensions* first of Danger out of their Communion, then of Security in it, and at last of Danger again, if they have any regard, or but hearken to any Reason to the contrary; whereby multitudes of Souls are, as it were, bewitch'd or enchanted by them; is another matter of Evidence, not only of their acting for that Faction, but even with such Madness, as is inconsistent with good Sense and Conscience upon due Consideration.

8. But to conclude, Were they *True Catholicks*, and concern'd for the Interest of Jesus Christ and his Kingdom, the True Catholick Church, and not mere

mere Agents for the Faction, they would maintain the Rights of the whole *Catholick Church* in general, and their own *Church of England* in particular, against the Usurpations and Encroachments of the Roman Faction; and not use the *Roman Offices* here, but first assert and exercise the Common Right of all *National Churches*, in Reforming what is amiss here, according to the true *Catholick Principles and Practice* of the whole *Catholick Church* of the most unexceptionable Times, to which the present *Church of England* Establish'd by Law hath always appeal'd; use an *Unexceptionable Liturgy* in the *English Language*, intire Loaves or Cakes for the Communion, and give the Communion to the People in both kinds, without asking leave of the Pope, or owning any Authority in him or any foreign Council to restrain it; and then apply themselves to the Recovery of true *Catholick Communion* upon true *Catholick Terms*, by Communicatory Letters to the other four Patriarchs, and the rather because the Christian faith was first receiv'd here from the *East*. By which means they might easily defend themselves against any Law of *England*, nay by the principal Fundamental Laws against divers Acts of Parliament, and would soon recover the Hearts of the best and most considerable part of the Nation, by the Grace and Blessing of God, which would not then be wanting.

All these matters have already been alledg'd against them in some of the Papers before-mention'd, but never was any Answer return'd to any of them. And they had a fair *Warning or Admonition* in a Letter to the *English Bishops and Priests* of the Roman Communion, printed Anno 1701.

But if they will go on in an obstinate Adherence to that Faction, and Promotion of it by such Tricks, 'tis very likely the Remainder of them will soon be utterly cast out. Which may be done with great Ease and Honor, if the State please, and the Blessing of God be thereby obtain'd upon it. And indeed the Injury done to Christianity it self, and the Abuses put upon the People of this Nation by their *Polides and Practices*, are such as oblige all People, who have any Affection to either, to shew it, in using their utmost Endeavours, by all just and Christian Means, for the Suppression of this Faction amongst us; if they will not take this *Warning*, consider well of it, and do it themselves by a just and necessary Reformation, and become and shew themselves true *Catholicks* indeed, notwithstanding any *Oaths* to the Pope, or concerning their Profession, which in this case oblige only to Repentance, and to Restitution of Right to the Truth. For it is certain that untrue and unjust *Oaths*, or such as are contrary to precedent Obligations, do not oblige but only to true Repentance, and what is Essential to it, Restitution of Right in what is done Wrong; but not to persist in any thing against Truth or Righteousness. And therefore it may be hop'd that such as are truly Conscientious, will take the matter into better Consideration, and not suffer themselves to be longer drawn or held with such Cords of Iniquity.

Soli Deo Gloria.

F I N I S.